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THE UNITED COMMUNITIES.

ONEIDA COMMUNITY

Is an association living in Lenox, Madison Co., N. Y., four miles south of Oneida and a few rods from the Depot of the Midland Railroad. Number of members, 205. Land, 654 acres. Business, Manufacture of Hardware and Silk goods, Printing the CIRCULAR, Horticulture, &c. Theology, Perfectionism, Sociology, Bible Communism.

WILLOW-PLACE COMMUNITY.

Branch of O. C., on a detached portion of the domain, about one and one-fourth miles north of O. C. Number of members, 19. Business, Manufactures.

WALLINGFORD COMMUNITY.

Branch of O. C., at Wallingford, Conn., one mile west of the Hartford and New Haven Railroad. Number of members, 45. Land, 228 acres. Business, Publishing, Job Printing, Manufactures, and Horticulture.

SPECIAL NOTICE.

The O. C. and Branches are not "Free Lovers," in the popular sense of the term. They call their social system BIBLE COMMUNISM or COMPLEX MARRIAGE, and hold to freedom of love only within their own families, subject to Free Criticism and the principles of Male Continence. In respect to permanency, responsibility, and every essential point of difference between marriage and licentiousness, the Oneida Communists stand with marriage. Free Love with them does *not* mean freedom to love to-day and leave to-morrow; nor freedom to take a woman's person and keep their property to themselves; nor freedom to freight a woman with offspring and send her down stream without care or help; nor freedom to beget children and leave them to the street and the poor-house. Their Communities are families, as distinctly bounded and separated from promiscuous society as ordinary households. The tie that binds them together is as permanent and sacred, to say the least, as that of marriage, for it is their religion. They receive no new members (except by deception or mistake), who do not give heart and hand to the family interest for life and forever. Community of property extends just as far as freedom of love. Every man's care and every dollar of the common property are pledged for the maintenance and protection of the women and children of the Community.

ADMISSIONS.

These Communities are constantly receiving applications for admission which they have to reject. It is difficult to state in any brief way all their reasons for thus limiting their numbers; but some of them are these: 1. The parent Community at Oneida is full. Its buildings are adapted to a certain number, and it wants no more. 2. The Branch-Communities, though they have not attained the normal size, have as many members as they can well accommodate, and must grow in numbers only as they grow in capital and buildings. 3. The kind of men and women who are likely to make the Communities grow, spiritually and financially, are scarce, and have to be sifted out slowly and cautiously. It should be distinctly understood that these Communities are not asylums for pleasure seekers or persons who merely want a home and a living. They will receive only those who are very much in earnest in religion. They have already done their full share of labor in criticising and working over raw recruits, and intend hereafter to devote themselves to other jobs (a plenty of which they have on hand), receiving only such members as seem likely to help and not hinder their work. As candidates for Communism multiply, it is obvious that they cannot all settle at Oneida and Wallingford. Other Communities must be formed; and the best way for earnest disciples generally is to work and wait, till the Spirit of Pentecost shall come on their neighbors, and give them Communities right where they are.

BIBLE FAITH.

Home-Talk by J. H. N., W. P., Dec. 30, 1871.

"He that believeth and is baptized shall be saved; but he that believeth not shall be damned. And these signs shall follow them that believe: in my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover."—Mark 16: 16—18.

THE idea that Christ had in mind when he uttered that saying evidently was, that faith brings persons into special relations to God, so that they are treated differently from those who do not believe in him; and that this difference of treatment not only manifests itself in the great final award, but begins with the first act of faith. The final difference is, that "he that believeth shall be saved, and he that believeth not shall be damned;" but the clause concerning the signs which shall follow them that believe, certainly carries the idea that a difference is made between those who believe and those who do not believe, at once, from the very time that they believe. It says by plain implication, that certain phenomena attend believers different from those that attend unbelievers. These phenomena show that the persons whom they attend have come into relationship with a supernatural life.

This enables us to define faith. Faith is a belief in God which brings with it special treatment from God; and a part of that belief is that God makes a difference between those who believe on him and those who do not. This coincides with Paul's definition: "He that cometh to God must believe that he is, *and that he is a rewarder of them that diligently seek him.*" It is not sufficient to simply believe there is a God; we must also believe that he makes a distinction between those who trust in him and those who do not. The faith that the New Testament teaches, that Christ himself taught and the apostles believed, clearly recognizes not only the existence of God, but that certain blessings follow those who believe on him which do not accompany those who believe not on him. In order to come within the range of this faith, persons will have to recognize what we call "special providences" and "miracles;" they will have to understand that God deals in a special way with those who trust in him, in all the affairs of life: that he surrounds them in one way and another with good luck. It may not always be superficial good luck, but it is good luck in such a form as is best for the salvation of their souls.

And if we carry this faith out to its legitimate ultimatum, we must believe that God makes a difference between those who believe on him and those who do not, in their final destinies: that there is a day of judgment in which God will divide those who believe on

him from those who do not, and will bestow his blessings upon the one class, and his condemnation upon the other. This is but a part of the idea, that God is a "rewarder of them that diligently seek him." He makes a practical difference between these two classes in favor of those who believe, in many ways—in answers to prayer, in special providences, in supernatural signs, and finally in the gift of eternal life.

This is what I understand by New Testament faith. The mere profession of a belief in the existence of a God does not bring a person within its scope. Universalism, for instance, in its drift and final result, would represent that God deals with unbelievers just as he does with believers. So of those who believe that what they call "natural laws" control everything: if they believe in a God, they hold that he works through natural laws, and has no special dealings with anybody. They believe that those who trust in God and those who do not, receive the same treatment at his hands. That kind of belief in God does not bring us within range of New Testament faith. New Testament faith manifestly recognizes a God who controls natural laws, and makes them work for the special benefit of those who trust in him.

To illustrate: There is a great difference between the condition of an orphan, who has no father nor mother to love him, to look after him and care for him, and that of a child who has a father and mother to love and care for him. The laws of nature are the same for both. But the orphan, on the one hand, has nobody to teach him how to accommodate himself to the laws of nature: and, on the other, has nobody to protect him from the laws of nature when they are liable to injure him. The child who has a kind and careful father is not only protected during the stage of infancy and helplessness, but is taught how to protect himself, and is sheltered from harm by special management of natural laws through the agency of his father.

There is all this difference between the condition of those who believe and those who do not. God takes care of those who believe on him, and he makes natural laws serve him in this care. Those who believe on him stand in a special relation to him, which brings them out of the condition of those who believe not; and he makes natural laws work differently in reference to them.

This is the faith of the Bible; and it is our faith. It is the "faith once delivered to the saints," and it has been preserved either in this world or in heaven, through all the ages past. If we wish to designate it by a single phrase we might call it *differential faith.* That expresses a recognition of the principle

that believers and unbelievers receive distinct treatment from God.

I have no doubt but that the exhibition of God as a rewarder of faith and a destroyer of unbelief, is the real plot of the great drama that is enacting on the stage of the universe; that this is all that the sun, moon and stars are swinging for—to exhibit God not merely as good, but as good enough to make a broad distinction between those who trust him and those who do not.

There is no disputing the fact that what I have defined as faith is substantially the faith taught by the Bible; and if this faith is true and sound, founded on facts and realities, as we know by experience that it is, then we can say with absolute certainty, that the Bible is the best book in the world, because it teaches this faith. People may criticise it as much as they please; thousands and thousands of years ago it did what no other book has ever done—it taught this faith. That is enough to stamp it as the best book in the world; infinitely deeper and more valuable than all other books that ever were written.

It is an intricate problem to show exactly and fully how God does make a difference between the believing and the unbelieving, in the affairs of this life; because, in many cases, it superficially appears as though the righteous were less favored than the wicked. On the one hand, it may be excellent good luck for a person to get into trouble, and on the other, it may be very bad luck for a person to get rich, or have other things that look like good luck. If a man by getting rich, is led into worldliness and unbelief, it is extremely bad luck, though it may look like good luck; and *vice versa*. But admitting the great intricacy of the problem of tracing out the difference that God makes between those who believe and those who do not, still there is evidence enough on this point to condemn all unbelief as to God's rewarding those who diligently seek him. He answers prayer; he gives the care of his providence to those who love him; and he makes a distinction in their favor in the day of judgment.

This doctrine that a difference is made between those who believe and those who do not, is the same as the doctrine that God "rewards every man according to his works," if it is understood that faith or unbelief constitute a chief part of man's works. "This is the work of God," says Christ, "that ye believe on him whom he hath sent;" and if we understand this as the beginning and germ of the work we have to do, God does reward men according to their works when he blesses them that believe and condemns them who believe not.

If I recollect rightly, Huxley, the great English scientist, once represented man's relations to the universe, by picturing him at work, with a benevolent but inflexible angel representing the laws of nature, playing a game with him and watching his every motion—holding him strictly accountable for the consequences of his acts—generously pitying his wrong moves, but utterly refusing to give him any assistance. I do not believe that fairly represents man's position in the universe. I believe the highest power, that which is at the

very center of all things, and governing them, is a merciful being, who takes care of those who trust him, and saves them from the effects of their own foolishness; and I believe that this being, when he can get persons to trust in him, instead of being their adversary in the game of life, takes hold and plays the game for them, and with them, in such a way that they are sure to come off victorious. Instead of accepting the idea that man is playing a dubious game with a great angel, I can say sincerely, that I believe God is playing with me and for me, and that with his help I am sure to win. That was Paul's testimony: "I therefore so run, not as uncertainly; so fight I, not as one that beateth the air." He committed himself to God in such a way, that he was sure God would "deliver him from every evil work and preserve him unto his heavenly kingdom." This is the point for us all to settle: Whether God does take care of people in this way, or whether he leaves them to be ground to pieces by the laws of nature and chance.

SPIRITUAL BROODING.

[The new mothers in the Community formed themselves recently into a club, which meets once a week for free discussion on the subject of the education of children, particularly their early education, beginning at birth. They invited Mr. N. to be present on a late occasion, and the following is gathered from a report of his conversation:]

WE must rely for the education of our children more on spiritual influences than on moral or intellectual discipline; and that being true, we must rely on *women* as the main channels of that earliest education which really lies at the foundation of all that comes after. Women necessarily have the special care of children in the infantile stage, and they transmit to them whatever spirit they themselves have. Education is going on all the time through the spiritual influences brought to bear on children by those who nurse and handle them. You are all mediums, and there is a constant process of assimilation going on between you and the little ones you are dealing with; so that evidently the common-sense way to begin the right education of children is to see what can be done toward making the mothers mediums of a good spirit. That is nearly all that is wanted to begin with.

What must women do in order to qualify themselves to be mediums of a good spirit to their children? They must come into fellowship with the Spirit of Truth, and not be narrow-minded and small-hearted. The Spirit of Truth is not particularly interested in *my* baby or *your* baby; it loves to see education and every good thing given to *all* the babies. We have found the Spirit of Truth at deadly enmity with idolatrous love between the sexes; and so we may be sure it is with idolatrous love toward children; and that because idolatrous love takes the place of true love. Let every mother say to herself, "I want to be a medium of the Spirit of Truth, the good spirit of heaven, which puts love into the heart, in which all righteousness is summed up. I know that that Spirit loves all children, and is not narrow or exclusive in regard to them, as mere animal nature would lead me to be. I know that the

Spirit of Truth not only thinks of all the children instead of my particular child, but it thinks of their eternal interests instead of their superficial interests, which mere animal love takes so much care of. The Spirit of Truth wants to save the souls of these children a great deal more than it wants to make their bodies healthy and handsome, or give them good surroundings. It will take care of all these things; but first of all it wants to save their souls by giving them good hearts. It wants to make them happy now, and happy forever. There can be no mistake in assuming that this is what the Spirit of Truth wants; and to enter into sympathy with the Spirit of Truth and become its medium, I must set my heart on the same thing. My heart must be enlarged, and open itself to general love and eternal love in the place of mere animal love, which would make me confine myself to my own children and their bodily interests."

I think there is a plain course open for every mother's heart, who wants to do the best she can for her children; and that is, to turn away from the little specialties of mere animal fondness just as much as she can, and put herself just as fast as she can into the attitude of prayer to God, to make her a medium of the Spirit of Truth. If all pray to be mediums of the Spirit of Truth, it will be the same thing as all praying that they may be one. The very thing that would start a true school for the children would be for the mothers to become one, so that there should be but one mother here in the management of children, because all are of one heart, spirit, and mind, all have the mind of Christ, the mind that is in the Spirit of Truth.

All righteousness exists under two conditions, which we may call those of time and space. To extend our affections from the small circle to the great circle both ways, in time and space, is the only course of true righteousness, and the only way to have fellowship with the Spirit of Truth. To count all the children our children, instead of one, is righteousness in the sphere of space, and to look out for the interests of eternity, instead of mere present interests, is righteousness in the sphere of time. That is just the difference between the Spirit of Truth and the flesh. The flesh looks out for the interests of children in the small circle of "my" child and this world; the Spirit of Truth looks out for the interests of children in the great circle of *all* children and eternity.

Let us offer ourselves living sacrifices to the Spirit of Truth. The temptation to the contrary spirit is pressing upon us all the time. There is an everlasting flow of the worldly spirit, seeking to carry us away; and there must be an everlasting counteraction. In some way you must contrive to get into another current that will be all the time resisting the mere natural drift. There is only one way to do this, and that is, to reflect and turn your hearts inward day after day, and pray just as constantly as you are subject to this temptation of the natural drift. If you are thoroughly in earnest, and make up your mind to keep up this constant counteraction, the day will come when the trouble of it will end, and you will float along

in the good spirit just as easily and naturally as you otherwise float in the worldly spirit. Carry that process through and make a finish of it, and you will carry your children with you. You will make them feel your influence. The same work that is done in you will be done in them.

I would not say to myself, "It is tedious to be all the time struggling and counteracting; I will give it up just as the world does, and take the consequences." That way is tedious; leading to endless trouble, as we know by abundant experience. Make up your minds to keep the spirit of reflection and prayer day by day, turning again and again to the great circle which I have talked about here to-day, and resolve to fight forever on that line of progress. Be willing to be soldiers; be willing to be in a state of struggle with the influences at work around you, until you can get out in the right way. There is peace and rest for us, but they are in the victory of the spirit over the flesh, and nowhere else. If we drift in the flesh, there is no peace nor rest for us; our children will be torments to us, and every little while God's judgments will break loose upon us. We shall find that we have been going wrong, and our children will show it. Let us be wise now, for ourselves and for them, not trusting ourselves, but trusting in the Spirit of Truth; seeking only to become mediums of that Spirit, and to thus let loose the power of heaven against the wiles of the devil in our children.

I have said nothing about intellectual discipline; that comes afterward. It is enough if you begin with the spiritual nursing that I have insisted on. Be faithful there, and everything else will come in its time and place. There is no danger but that our children will be well taught in everything if we first give them a good spirit. Is anybody afraid that our children will grow up in ignorance, if we take so much pains to teach them the fear of God and the love of the Truth? I am not. And if there were any danger of it, then I should say, I would rather they should grow up in ignorance than grow up in unbelief and alienation from God.

EYES RIGHT!

BY S. E. A. DASCOMBE.

WE cannot overestimate the good that may come to us through a right direction of the attention, nor the evil that may result from its wrong direction.

It is not necessary to go beyond our own individual experience to learn that we are greatly influenced by whatever we fix our attention upon; that our attention is really the means by which we come under the power of good or evil influences.

If we find ourselves in trouble, struggling against unbelief and enshrouded in a mist of darkness, having thoughts thrown into our minds that we know are foreign to us and contrary to the mind of Christ, often by seeking the real cause of our trouble we find that we have been brought into fellowship with evil through a false direction of the attention.

We are under continual temptation to let the

ordinary affairs of life monopolize our attention in a way to prevent the peace of God ruling in our hearts, and so to greatly hinder our spiritual growth and development.

If we yield to temptation we become, in one sense, like chameleons taking our coloring from whatever surrounds us or gains our attention. The mysterious fascination with which the serpent gains the attention, preparatory to throwing the fatal glamour with which he lures his victims on to destruction, is a true type of the subtlety with which the enemy of all good gained the attention of our first parents—imparting to them his own evil nature. Thus our earth became the battle-ground where the great warfare between good and evil has been going on through the ages, and is now raging with greater fury than ever, as we near the close of the battle.

It is interesting to trace from the beginning through the record given us the many devices with which the enemy has sought to keep man in bondage, leading him captive at his will through the control of his attention; while, on the other side, we trace with far greater interest the different methods which God has been using in arresting and winning back man's attention to himself in the work of his redemption. All through the history of the Jewish nation we find men undergoing severe discipline as often as their attention was turned away from God, and in the possession of great blessings when attentive to his word. As the brazen serpent was held up before the perishing thousands, power came through a single glance to save them from a loathsome death. Yet of the whole Jewish nation we find only a few whose attention was fixed upon the manifestation of Christ, so that they were able to receive the promised Messiah. At this time the whole world was lying in the wicked one; and, to all human appearances, evil was triumphant; but now we hear the voice of him who came to destroy his works, saying, "If I be lifted up I will draw all men unto me."

We find Christ choosing his disciples from the lower walks of life—from among the unlearned fishermen who were not so full of their own wisdom and knowledge as to prevent them from giving their attention to him and his teachings. So we read that "not many great, not many wise, were chosen," but find him thanking the Father that "these things were hidden from the wise and prudent," who were so hard and impenetrable that even he could not gain their attention, and had been "revealed unto babes," those who were receptive and could attend to his words and grow up in him, so that he could send them into the world, even as he had been sent into the world. He taught his disciples that there are two ways of giving the attention, saying, "If thine eye be single thy whole body shall be full of light, but if thine eye be evil thy whole body shall be full of darkness." He taught them to seek first his kingdom and his righteousness—to wait after his departure for the coming of the Spirit of Truth—to watch for it attentively until it should abide in their hearts forever. At last, there was a school of inspired men and women, who could speak and write thoughts that were given them of God. They believed in inspiration and walked in the Spirit.

Thus we find great encouragement to our faith—knowing that God has found a way to destroy the power of the enemy and his works in us; and though his attractions be never so many, yet we know that we are safe, so long as our attention is fixed upon Christ, "the strongest magnet in the universe."

OLD MANSION-HOUSE MEMORIES.

XXIX.

SOME of my readers will be led to infer, from what was said in my previous article about the abolition of the beverages, tea and coffee, that we as a Community have abandoned hot drinks *in toto*. I hasten to correct such an erroneous opinion before it is formed. The facts are, that very soon after old Java was swept off the board the question arose from different quarters, "What shall we have for a substitute?" Occasionally, there seemed to be a natural demand for something besides the usual drinks of cold water and milk; but what, was yet to be decided. Various experiments were tried in this line, and with various results: one person was positive that potatoes baked to a dark chocolate color would make excellent coffee; another proposed bread-crusts toasted to a dark brown color; and another was strongly in favor of parched peas. The "potato-coffee" was made, and many declared they could discern in its flavor a faint resemblance to the once-loved Java; but others again laughed at this idea, and protested that the *potato* flavor was too conspicuous to be pleasant, and further attempts to establish it as a drink would be unavailing. Then "crust-coffee" was made, and as a pleasant, simple and very economical beverage, was preferred to "potato-coffee." The "pea-coffee" was made, and bore off the palm, and for a year or two became our usual drink, varied only by "crust-coffee." About this time some one, after several unsuccessful experiments, hit upon the plan of drying strawberry leaves, which it was found made an excellent imitation of black tea, without its disagreeable effects. It is simply necessary to add that this drink became popular, and was afterward served frequently at the family meal. So another and another acceptable drink was added to our bill-of-fare, until we at last had the following varieties to choose from: "crust-coffee," "pea-coffee," "malt-coffee," "cocoa," "shells" and "strawberry-tea;" and while no excitement attended their use, either in anticipation or reaction, the family were on the whole greatly pleased with the change. At the present time we confine ourselves pretty much to "malt-coffee" and "cocoa," but have recourse occasionally to "crust-coffee" and "strawberry-tea." Of all the different drinks adopted since the banishment of tea and coffee, none have met with more general approval than "strawberry-tea." I find in an old number of the CIRCULAR, published several years since, an article entitled "American Tea," from which I cull the following:

"The majority of our Community members never thought of strawberry-tea, until, a few years ago, some of their number, once particularly fond of the Chinese beverage, started the practice of gathering strawberry leaves for this purpose. At first the new enterprise received little favor; but as "the proof of the pudding is in the eating," so the proof of the tea was in the drinking; and, as few of the incredulous withheld this practical test, the new candidate for table honors rapidly gained in general esteem. More strawberry leaves were gathered by individuals and groups the second year than the first; and the third year the tea-leaf harvest became a regular and recognized business. Both Communities now lay by an annual supply of strawberry leaves, sufficient to afford a tri-weekly cup of tea to all who like it; from which number scarcely one wishes to be reckoned out. Many old tea-drinkers say it compares favorably with the oriental product. Visitors often mistake it for "Bohea" and "Suchong." Only a few days since a friend from a distance could hardly credit the statement that the tea he drank was simply an infusion from strawberry leaves. He had always been very particular to purchase the best quality of black tea, and thought he had been drinking a cup of tea prepared from a first-rate article. The Communities long since discarded common tea and coffee as ordinary daily drinks, deeming

ing them injurious to health of mind and body, and because they chose to assert their independence of the spiritual bondage usually engendered by the use of all such stimulating articles. The new or American tea (as I have christened it), is far less stimulating than the foreign article, and, so far as we have been able to ascertain, if used with common moderation, is not injurious to health of mind or body. Other considerations might be named in favor of its general cultivation and use.

"In gathering the leaves, it is only necessary to select those which are free from rust and which are vigorous; also avoid stems and runners. The oldest are said to make the strongest tea, while that made from new leaves has the superior flavor. The leaves are dried in the shade, by being thinly spread on shelves or tables. Occasionally examine and turn them over, till they are dry enough to pack away; and in packing, endeavor to exclude the air and so prevent the aroma from escaping. In preparing the table decoction, steep the leaves as though they came direct from China in bamboo box lined with lead—only take a triflingly larger quantity of leaves."

Notwithstanding all the good things that may be said of "strawberry-tea," "cocoa," and other harmless beverages in themselves, we as a Community have found ourselves more and more indifferent to them; our attachment to hot drinks is lessening yearly, and at the present time we can say, "We are not in bondage to any."

As for meat, the Community long ago abandoned the practice of bringing it on to the table every noon. Pork we never use. The use of other kinds of meat, as beef, mutton, venison, poultry, etc., is entirely optional with us—sometimes abstaining from it for months, and again using it in some form as often as once a week. While we feel free to use meat or let it alone, and while it forms a pleasing variety, whether baked, fried, in a soup, as hash or otherwise, still I think it would cause very little disturbance if it were entirely withdrawn from our bill-of-fare.

ONEIDA CIRCULAR.

WM. A. HINDS, EDITOR.

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From the Mirror of Typography.

THE SPIRIT OF INTOLERANCE.

It is a common error to believe that intolerance was abolished when the feudal system was swept away or crushed by the invective of a Calvin, a Luther, or a Knox. It exists at the present time with as much force, and is as practical in its results, as when the bold baron rode forth with his armed retainers to levy and slay with all the grim ferocity of the twelfth and thirteenth centuries; is just as strong as when Rogers, and Ridley, and Cranmer, sung their hymns of praise amid the blazing pile and the hootings of their persecutors, or when Salem judges sent innocent women to the stake. The intolerant baron lives still; he is not mounted upon a birbed steed or clad with steel, nor does he hold the lance ready to enforce his demands: his charger is a "hobby," his armor respectability, and his lance the tongue, the pen, or the purse. Unlike his prototype of the twelfth century, the feudal chief of the nineteenth urges on his retainers from behind the barriers of the journal, or the statute book, instead of leading them on in person and showing a courageous example. The same judges, in spirit, that condemned reformers and witches to the stake, still breathe in our midst. Filled with wise saws and armed with glib tongues, they prate of civilization, free speech, free press, and kindred blessings; declare with emphasis that they love mankind, that is, those that love them, and believe as they believe. Precepts so harmonizing and tolerant are scattered broadcast, yet the authors, by their own lives, belie the words they utter.

Intolerance is part of the human system, as it is also an indication of strength. It drove the

Huguenots from France, and the Puritans from England, as did the same elements drive the Quakers from Massachusetts and the Mormons to the desert of Utah. The same story is repeated over and over again through history, sacred and profane, and is being and will be repeated while the human race exists. The strong are born to crush the weak, unless the growth of the latter be so rapid as to defy the efforts of the former.

An apt and forcible illustration of the intolerance of one class of people toward another comes to us from Wallingford, Conn., a small manufacturing town on the line of the Hartford and New Haven Railway, which, had it not been for the fortunate circumstance that it was selected as the abode of a body of people claiming to be seekers after religious perfection, would possibly have been heard of only through the medium of some commercial house, advertising its wares. Some years ago this town of Wallingford was honored by its being selected as the most available position for a branch of the well-known Oneida Community. For years the society established in the aforesaid Connecticut township has been prospering and increasing in wealth. Manufacturing is carried on by the Community with the most flattering results. Silk is there spun which takes rank with the finer fabrics of Europe. Printing equaling any produced either in this country or any other has been sent out to astonish the most fastidious. Other sources of industry and art have been opened up by these Communists. As a consequence of the progressive spirit shown by the band of men and women working out their destiny alone, fame has come upon them, and people in all climes have become familiarized with the names of Oneida and Wallingford, that are probably unacquainted with the fact that such States exist as New York and Connecticut. There is always a difference in public opinion however, and such variance of opinion does exist in Wallingford. The old Puritanic stock of that delightful village are not pleased to believe that the exclusive Community nestled in their midst have added prestige to their township. On the contrary, they are prone to assert that they, as a corporate body, could get along very well without the assistance of the Communists. While the majority of the villagers are of this belief, a few large-hearted, open-minded men are determined in their opinion that the presence of the followers of John Humphrey Noyes is a positive benefit to the town. This antagonism has finally culminated in a most bitter war between the partisans of the community who seek after religious perfection and the community who seek after social perfection. The feudal baron of this occasion is a Methodist minister named Powell, who has sprung Minerva-like, *cap-a-pie* into the fray, armed with all the documents of his church and calling, and with wonderful presence of mind has made an ass of himself.

Some time ago the Wallingford Community sought the privilege of opening a public road through their property, and closing an old and neglected one running to a village called Yalesville. It was claimed by the Communists that, while the new road would be kept in better order than the old one, and would shorten the distance greatly to Yalesville, it would greatly facilitate the work of a new printing company which they were organizing with a cash capital of \$100,000, and with which they proposed to give employment to two or three hundred operatives. A new bridge would have to be built over the river near the Community grounds, but they were willing to bear the expense equally with the town. As this proposition appeared to be a good one to the ruling powers, the privilege was granted, and the work began, amid deep mutterings of discontent from the more intolerant New Englanders comprising the inhabitants. The mutterings became louder as the work progressed, and, finally bursting all barriers, war was declared against the liberal party. Repeal! was demanded, and each man mounting his hobby, led on by the Methodistic Powell, rode full tilt against the enemy. The character of the Socialists was demolished at the first charge. Their buildings were likened to pest-houses, and the inmates to—well, no matter what. The Rev. Mr. Powell was in his glory. He sawed the air with his hands and hurled his invective ferociously, much to the delight of the Balaams, who were speechless at his power. All the unprotected females of Wallingford were invited to take refuge beneath his wings, lest the tempters forming the Community might lead them from the path of virtue. This was all very laughable to the more sensible portion of the town committee, but it pleased the majority until a proposition was made by a wealthy citizen of Wallingford, who, disgusted with the display of

Powell, allayed all feelings by voluntarily offering to clear the town of all expense in the matter. So the rampant villagers returned to their homes pleased with their victory, and willing for the time being to let the Socialists rest in peace until some other outrage can be perpetrated upon a harmless and pious people, who are only guilty of believing differently from their persecutors. Possibly the next step will be to drive them from the lands they own and the homes they have built, to seek for quiet and seclusion far from the haunts of men. When this takes place we are prepared to see Wallingford sink into the insignificant place it was before the energy and industry of the Communists brought it prominently to public view. And such should be its fate. Without toleration, religious, political, and social, no community need hope to remain free. Intolerance bars progression.

The operations of our Wallingford friends in connection with their new water-power enterprise have occasioned considerable journalistic comment, which, it is pleasant to say, has been almost uniformly favorable to the Wallingford Community and the project it has undertaken—especially is this true of the papers published in its vicinity: but we do not recall another journal which has taken advantage of the occasion to preach such a vigorous sermon on toleration as the *Mirror of Typography* has done. We have copied the discourse without abridgment, partly because of the interesting manner in which the subject is treated, mainly because of its healthy, catholic tone. We must, however, dissent from its affirmation that intolerance "exists at the present time with as much force, and is as practical in its results, as when the bold baron rode forth with his armed retainers," or when "Rogers and Ridley and Cranmer sung their hymns of praise amid the blazing pile." There is, it seems to us, abundant evidence that the spirit of intolerance has grown weaker, not only with every succeeding century, but with every decade. That it is, in fact, almost powerless even in its former New England stronghold, we need no more convincing illustration than is furnished by the treatment accorded for the last twenty years to our Wallingford friends. With opinions on religious and social subjects widely at variance with those prevailing in society around them, they have been treated with the greatest cordiality and respect, and have never been threatened, that we have heard, with persecution. In this respect the above article conveys quite an erroneous impression. The opposition to the enterprise of the Wallingford Communists on the part of their townsmen has been important neither in numbers nor influence. The facts are, briefly, that there have been held three town-meetings at which matters have been discussed in which the interests of the town were involved with those of the Communists. At each meeting the principal question under discussion was whether the town would consent to throw up an old road which would be flooded in consequence of the damming of the Quinnipiac river as proposed by the Communists, and make an iron bridge over the proposed dam—the Communists offering to donate the land for a new road and lay it out. It was shown that the new road would be shorter and in all respects better than the old one; but as the construction of the bridge would involve additional expense to the town, it is not probable that the proposition would have been carried, had it not been generally understood that the construction of the dam would greatly help the prosperity of the town, and that the Communists would not proceed with their enterprise unless the town should vote to throw up the old road and build the new bridge. These points were freely discussed at the first meeting; and but a single voice was raised against the proposed action of the town. The second meeting was expressly called to discuss the road-and-bridge question. The *New Haven Register* has told with

what result: "The business was promptly dispatched, and in relation to the new dam there was not a dissenting expression." A reporter present on the occasion said, "The meeting was a marvel of unanimity. The only objection made was by persons who thought the discontinuance of the old road would inconvenience them." The third meeting was called by a few citizens of Yalesville, a small village two or three miles distant from the center of the town, for the avowed purpose of rescinding the previous vote respecting the old road and new bridge. The attendance was larger than at any town-meeting ever before held in Wallingford. Business was for the most part suspended in all the workshops and factories of the town. The opposition found a mouth-piece in the Methodist minister referred to in the above article; but his remarks had no effect upon the meeting; he was finally ruled out of order; the former vote was overwhelmingly sustained, apparently not more than a dozen voting in the negative; the single voice raised against the project at the first meeting was now silent; and even the Rev. Mr. Powell eulogized the business character of the Communists, and testified to their honesty and orderly conduct. That there was nothing like "bitter war," in which the majority was against the Community, witness the following report of the meeting, which appeared in a daily paper: "The meeting chose to regard the question simply as one of business, and to take no account, in a free country, of difference of religion. The vote was nearly unanimous in favor of the enterprise the Community had projected and advocated, and the general feeling was that these singular people, by their industry and honesty, were useful to the whole neighborhood, and that their peculiar fanaticism is a matter with which the rest of the world need not concern itself."

Since writing the above the following letter has come to our notice. It appeared in the *New York Tribune* of the 24th inst., in reply to a communication written by one who had formed his opinions without the assistance of personal observation, and may be appropriately inserted here as another indication not only of the tolerant spirit which prevails in old Connecticut, but of the esteem in which our Wallingford friends are held by those who know them best:

ONEIDA AND WALLINGFORD COMMUNITIES.

To the Editor of the Tribune:

SIR:—"An Old Subscriber," calling for reform in the Oneida and Wallingford Communities, evidently knows but little about these associations, although he imagines he knows it all. I am not a member, yet I sincerely believe the Wallingford Community is a blessing to the promising town in which it is located. The members are respected by the town's-people, and all having business relations with them unqualifiedly and freely express the opinion as to their fairness, squareness and strict honesty. They interfere not with the laws of the State or General Government; they are good citizens; they pay their taxes; they liberally educate their children—three are members of Yale College—they tenderly care for their sick; they have no paupers; the almshouse and jail contain none of their members; they believe in God, and worship him more truly by their acts than many blinded ones like your Old Subscriber, who seek injury to them and desire their persecution. M.

New Haven, Jan. 18, 1872.

COMMUNITY JOURNAL.

ONEIDA.

The attic of the old mill is fitting up to receive some new silk-machinery. The plan is to increase our silk-business.

The Business-Board, consisting of the foremen of the departments and of all others interested,

resumed its sessions Sunday, Jan. 21. It had not met before for three years.

We reported some time ago that the editor of the CIRCULAR, wishing to get the benefit of all the literary talent there is in the Community, had engaged a club of our writers to spend two hours together every Sunday, for the purpose of writing for his paper. The plan seems to work well. The editor told his corps last Sunday that the matter written had all been good enough to print. When the journalist looked in at the printing-office, where the club holds its sitting, the room was as still as a country school-house on a "composition day." Some were at work on suggestions of the editor; some were compiling notes from the scientific journals; some were revising matter from less experienced hands. This method of work is not intended to hinder originality and inspiration, but to bring our writers together into something of that efficiency which prevails in the organization of a daily paper.

Our vaccination works finely—got the matter in Boston.

Sunday Evening, Jan. 21.—Music by the quartette band, and "My Neighbor's Wife," a farce in one act, that pleased us very much—followed by the evening meeting.

The Children's Dressing-room has been a scene of unusual bustle this week. Miss Mathews is the presiding genius here; she it is who cuts and fits, turns, rips and sews for the children from morn till night; and though she has not a child of her own in the world, she does it with such hearty zeal and enthusiasm one would think she was the careful, provident mother of the whole twenty-six. Here by the Dressing-room window that looks into the Quadrangle is her chair and work-table. She herself may be in the large closet taking down Marion's or Leonora's frocks to alter over for Cosette and Virginia, or looking up Temple's outgrown suit to try on to Ransom. Now she may be looking over Fanny's drawer, counting the aprons, and calculating how many tucks will have to be let down in her last summer's skirts; anon she is turning over the bundles in her piece-drawer to find patches for Wilfred's trousers. So she keeps busy for the children from one day and one week to another. Her needle never tires, and her vigilance never flags. When frocks and aprons come home from the laundry with an awful rent in the sleeves or skirt, or when some unlucky boy tumbles off his sled while going at full speed, getting besides a scratched knee a big hole in his trousers, our Miss Mathews is never at a loss to repair damages, and never out of patience. But do not think she is without assistants. During the fall there was a bee in the Dressing-room once or twice a week to sew on children's work that she had cut and planned; and now, as work has accumulated, she has two regular assistants who sew with her part of the day.

But as I was saying, this week she has been unusually full of business. At the beginning of the year it is her custom to look far ahead, and see what the children will need for clothing in the summer. So she had our six little folks—Richard, Humphrey, Dorr, Rutherford, Ruth and Pierrepont, who entered the children's department last year, all under three years old—come up one after another to the Dressing-room, and try on their summer frocks. Some of these, of course, were too big, and others too little; some wanted cutting out under the arms, others letting out at the waist, and some would not do any way. Out of her stores, eighty-four little frocks, or fourteen for each little one, were tried on, or selected and laid away in separate drawers for summer wear. This is but a specimen of Miss Mathews's responsibilities.

How she does it—how she can bear in mind, as she does, fourteen hundred different articles of children's wear—frocks, petticoats, chemises, drawers, waists, aprons, jackets, pantaloons, etc.—and know where they all are, and keep them all in repair, passing along what one child outgrows to another smaller, and never getting tired, and never out of patience—is a pleasing mystery. We solve it thus: it is her mission, and therefore she thrives in the business, and the business thrives with her.

C. A. M.

The earthquake shocks reported as occurring in New Hampshire and Canada two weeks ago last Wednesday evening were not felt here by any one except the "Canadian Trapper." While sitting in his room in the North Tower, he noticed a rocking movement of the tower which sensibly moved him in his chair, and on looking up he observed that the oil in his lamp was considerably agitated. The movement was very brief and attended with no noise.

WALLINGFORD.

The weather now is so unusual as to astonish the "oldest inhabitant." Our climate is usually milder than at the O. C., and sleighing a luxury that does not come too often; but this year Winter seems to have forgotten his part and to have attired himself as nearly as possible in the garments of his sister, Spring. Clear, warm skies; soft air, with scarcely a bit of snow to be seen, even on the distant blue hills; these tempt us to walk or ride, and almost persuade us that spring blossoms cannot be far away. Somebody, just in from a walk, says she certainly heard the black-birds singing. The roads are in excellent condition, a fact much appreciated by the teamsters, who are making great progress in drawing stone and timber for the prospective dam. The amount already drawn seems immense to the inexperienced eyes of some of us, and we quite appreciate the wonder of some of the town's-folks who were sure we could never need so much stone and timber for a dam, and that we must surely have some other projects in view. One of the workmen being questioned to that effect replied with dry humor—"Why—yes—they do intend to build a fort; and when that is finished they will build a ship." The public mind has so accustomed itself to think of us as a very peculiar outgrowth, that even our business must be magnified and peculiarized in a way which sometimes amuses us extremely.

BEULAH.

One of the Yale students contributes the following:

The new Professor in Mechanical Engineering in the Yale Scientific School, Mr. Wm. Trowbridge, is a graduate of West Point, and was for several years connected with the Coast Survey, and afterward for a long time held the position of General Superintendent of the Novelty Iron Works of New York. During a recitation a few days ago, on the Geometry of Machinery, as elucidated by Rankine in his "Machinery and Mill-work," the subject of stepped gearing came up. This is gearing in which each tooth, when the gear-wheel is lying on its side, looks exactly like a little pair of stairs fastened to the face of the wheel.

"Are such wheels ever used, Professor?" we asked.

"Oh yes," he answered; "we once made a number of them twelve feet in diameter and fourteen feet face. A few years ago the Government built five ocean-steamer for war-vessels, to be used in cases where very great speed is required. Their engines, in which these great gear-wheels were used, cost \$750,000 for each vessel."

"Did they give speed enough?"

"Yes, they gave a speed of eighteen knots an hour; but the vessels were failures."

"Why?" we questioned, astonished.

"Because the hulls were designed solely with an eye to speed, very long and narrow, and the enormous engines filled them so full that there was not room enough left to stow coal for a voyage across the ocean, to say nothing of guns. One of them now lies in Boston harbor completely 'hogged,' i.e.,

bent up like a hog's back in the middle and down at the ends."

While discussing one day the subject of belting, the Professor said:

" You know how leather belts stretch, but you would hardly imagine it of chains. At the Novelty Works we once made a chain one thousand feet long, to be used for pulling a load of ten tons up an incline five hundred feet long and one hundred feet high. In one year I took out, little by little, sixteen feet of slack caused by stretching. The chain got stretched out in time though, and then did not alter."

GRAY HAIR.

WE seldom read a fashion-article; but glancing at one the other day, an item at the close attracted our attention and approval. It was to this effect: Gray hair still continues to be fashionable. It is worn curled, puffed, or plain in front, by elderly ladies; and if a cap is worn it is of the thinnest lace, so that the color of the hair is plainly seen. Younger ladies, whose hair has become prematurely gray, wear it in any of the prevailing styles of *coiffure*. False fronts and hair-dyes are discarded as antiquated and vulgar. This is certainly evidence of progress in the fashionable world toward good sense and good taste in the head-dress of women. It ranks with the short walking-dress, and the natural-sized waist, as proof that women begin to think that nature and common sense may be trusted after all in the matter of producing beauty.

C. A. M.

"THE SUBJECTION OF WOMEN."*

IV.

AS usual with those who descend upon the present position of women, socially and politically, Mr. Mill goes into a detailed discussion of the laws annexed to the marriage contract—put in his own peculiarly forcible way. This part of his essay he ushers in thus:

Marriage being the destination appointed by society for women, the prospect they are brought up to, and the object which it is intended should be sought by all of them, except those who are too little attractive to be chosen by any man as his companion; one might have supposed that everything would have been done to make this condition as eligible to them as possible, that they might have no cause to regret being denied the option of any other. Society, however, both in this, and, at first, in all other cases, has preferred to attain its object by foul rather than fair means: but this is the only case in which it has substantially persisted in them even to the present day.

Here follows the most complete "showing up" of the legally enslaved state of woman we ever remember to have read. It is not altogether an agreeable subject: and it is one, too, that has already been so thoroughly exposed to public comment that it is scarcely necessary for us to linger here. We will dismiss this part of the argument, then, with the following sentences:

Hardly any slave, except one immediately attached to the master's person, is a slave at all hours and all minutes; in general he has, like a soldier, his fixed task, and when it is done, or when he is off duty, he disposes, within certain limits, of his own time, and has a family life into which the master rarely intrudes. "Uncle Tom" under his first master had his own life in his "cabin" almost as much as any man whose work takes him away from home, is able to have in his own family. But it cannot be so with the wife. Above all, a female slave has (in Christian countries) an admitted right, and is considered under a moral obligation, to refuse to her master the last familiarity. Not so the wife: however brutal a tyrant she may unfortunately be chained to—though she may know that he hates her, though it may be his daily pleasure to torture her, and though she may feel it impossible not to loathe him—he can claim from her and enforce the lowest degradation of a human being, that of being made the instrument of an animal function contrary to her inclinations.

Alas, to think of the possible, nay, probable misery, which is the outgrowth of the present law of marriage, with its liberty on one side, its bondage

on the other, its selfishness on both. We shrink with horror from the abysses of misery shown us. We thank God with astonishment that a happy marriage is possible.

But, say some, marriage, whether productive of sorrow or delight, must remain as it is, if you would have peace in your households: despotism on one side; thralldom on the other; or else no government—anarchy and confusion. Mr. Mill thinks that marriage might be organized on the plan of a partnership, in which neither party has exclusive power. We will let him explain on this point, merely remarking that his device is that of a person viewing the matter from a purely rationalistic stand-point:

It is not true that in all voluntary association between two people, one of them must be absolute master: still less that the law must determine which of them it shall be. The most frequent case of voluntary association, next to marriage, is partnership in business: and it is not found or thought necessary to enact, that in every partnership, one partner shall have entire control over the concern, and the others shall be bound to obey his orders.

The natural arrangement is a division of powers between the two; each being absolute in the executive branch of his own department, and any change of system and principle requiring the consent of both. The division neither can nor should be pre-established by the law, since it must depend on individual capacities and suitabilities. If the two persons chose, they might pre-appoint it by the marriage contract, as pecuniary arrangements are now often pre-appointed.

The real practical decision of affairs, to whichever may be given the legal authority, will greatly depend, as it even now does, upon comparative qualifications. The mere fact that he is usually the eldest will in most cases give the preponderance to the man; at least until they both attain a time of life at which the difference in their years is of no importance. There will naturally also be a more potential voice on the side, whichever it is, that brings the means of support. The influence of mental superiority, either general or special, and of superior decision of character, will necessarily tell for much. It always does so at present. And this fact shows how little foundation there is for the apprehension that the powers and responsibilities of partners in life (as of partners in business) cannot be satisfactorily apportioned by agreement among themselves. They always are so apportioned, except in cases in which the marriage institution is a failure. Things never come to an issue of downright power on one side, and obedience on the other, except where the connection altogether has been a mistake, and it would be a blessing to both parties to be relieved from it.

Already in modern life, and more and more as it progressively improves, command and obedience become exceptional facts in life, equal association its general rule. The morality of the first ages rested on the obligation to submit to power; that of the ages next following, on the right of the weak to the forbearance and protection of the strong. How much longer is one form of society and life to content itself with the morality made for another? We have had the morality of submission, and the morality of chivalry and generosity; the time is now come for the morality of justice.

We are told that St. Paul said, "Wives, obey your husbands;" but he also said, "Slaves, obey your masters." It was not St. Paul's business, nor was it consistent with his object, the propagation of Christianity, to incite any one to rebellion against existing laws. The Apostles' acceptance of all social institutions as he found them, is no more to be construed as a disapproval of attempts to improve them at the proper time than his declaration, "The powers that be are ordained of God," gives his sanction to military despotism, and to that alone, as the Christian form of political government, or commands passive obedience to it.

I am one of the strongest supporters of community of goods, when resulting from an entire unity of feeling in the owners, which makes all things common between them. But I have no relish for a community of goods resting on the doctrine, that what is mine is yours, but what is yours is not mine; and I should prefer to decline entering into such a compact with any one, though I were myself the person to profit by it.

So Mr. Mill condemns marriage as a species of Communism. We cry, "Hear!" "Hear!" to this; for it is just. Marriage is false Communism, because it is often Communism only in show—an antagonism in reality. True Communism is not only of externals, but of the heart and life. It is free; both parties receiving and giving voluntarily—equally. In judging marriage by the standard of true or false Communism, Mr. Mill has taken a step in advance of the thinkers of to-day. Unconsciously, he has appealed to a higher tribunal than that of this world. For, were his train of reasoning on this point carried out to its legitimate result, the

"mene, mene, tekel, upharsin" of marriage would be awarded according to the standard of justice in the kingdom of heaven.

(To be continued.)

THE DUST OF TRAVEL.

IX.

Meadville, Pa., Jan. 7, 1872.

DEAR CIRCULAR:—I did think I should have to begin this letter with a chapter on "centers," and now that I think of it again, I believe I must, for there is nothing like getting at the middle of things.

Last Sunday I was in Cincinnati, the great pork-center, and you would have thought so too, if you had seen the great droves of fat, round Berkshires, rolling into the city from every quarter; pork-barrels as plenty as apple-barrels in October; hogs' heads lying in heaps as large as potato-stacks; men loading scraps and clippings into barrows and wheeling them off to the lard-makers. It was a "trying" time in Cincinnati.

On Thursday I was in Columbus, the center of Ohio politicians just now; and on Friday I was in Wheeling, the center of the "stoga" or penny-cigar. I am told that this article pays a stamp-tax of not less than a million of dollars a year. Saturday found me in Pittsburgh, the center of soft coal and smoke; if the day is fair, you can see to the end of a street—provided it is not a long one. Last night I came through the Shenango valley: this is a center of iron-makers; the great blast-furnaces, blazing like volcanoes, roaring and rumbling like the tempest, and lighting up the night with a red and fitful glare—they make your passage as grand as a chapter in the Apocalypse. To-day I am in Meadville, a center for education: to-morrow I shall be in Oil City, the center of the oil region; and after passing through the gas region on Lake Erie, I shall be on the circumference of things until I get home in the center of New York.

Some folks think Phalon, the perfumer, is the great scenter of New York; I don't.

This going from center to center, as we commercial travelers have to do, is good to make a man silent and humble, there is so much for him to learn. But after we come to know pork, and coal, and iron, and oil, may be we shall step around from center to center, as you do on stones in a brook, and come to look on ourself as a great head-center. The old travelers don't let modesty keep them down.

This idea of moving about reminds me that I saw Judge — for Pennsylvania, going up to Erie with his marshal, to hold a United States Court there. He seems to be a sort of movable center of justice. The South used to have a great many movable scinters—they were loud-mouthed and flap-eared and good for hunting up runaways. I can't say that I like a lop-eared scenter, that has to smell out a thing; give me a sli n-legged, bright-eyed seer. But our great center-all-ization party is making an end of all those little yelping scinters. After putting a big army-shoe on every one of our State centers, suppose it should try to center us all on marriage, making every man—Mormon, Shaker, bachelor, free-lover, beggar, and rake—have one wife and keep her. That would just be a level, even thing.

Now that I have fetched up at the Mormons, I will just mention something in their favor. In treating the Mormon question, the most of our writers assume that their women are miserable, because none of them can have the whole of a man. Isn't that begging the question? If Mormon husbands are not any better than a great many I have heard of, I should think almost any Mormon wife would be glad to get a woman to

* "The Subjection of Women," by John Stuart Mill. Published by D. Appleton & Co., 1870.

share the burden with her. At any rate, she don't have to have the whole of a mean husband. I suppose there will be a good many dissenters from that idea. Perhaps among the priests of the P. E. M., for they are all sent-ers; they don't have to go around to find some one to hire them to preach—they are sent out to be centers for the women and girls, and, at the end of a year or two, they have to go; they are gone-ers then. It would take you a little longer to become a center for the men. But whether they are sent-ers or not, I don't care a cent, or any other sum. I know they were centaurs where I came from.

Don't think that I have got away from my center, for I have not. I am coming back to Pennsylvania, the great coal-center, whence trickle a hundred black streams of coal, north and south, east and west. I remember that Dr. Holmes once said that Philadelphia was a good liver, but that she did not have any great ideas. I should like to know what our fine ideas would come to, if we couldn't keep our feet warm. We are all linking on to Pennsylvania, as to a mother full of love and heat.

The latest reaching out for the warmth there is in Pennsylvania is a narrow-gauge railway now building from Painesville, Ohio. I had a chance to see its cars and track, and so far as my feeling goes I am ready to say that these narrow-gauge roads seem a deal more like a real inspired thing than does that great straddling Erie Railway.

This brings me back to the Lake Shore, where I kept along near the Grand Duke Alexis. I am inclined to say all the good things I can about him, just to cleanse myself from the stingy way in which Americans speak of his visit. At Niagara I saw him going to the cars. He stepped along with a firm, easy step, looking a good deal as if he was conscious of power, and a good deal too as if he was on exhibition. You of course notice that he has a strong likeness to the portraits of his father and grandfather. In general, he seemed like a very tall and presentable young New-Yorker, but more modest though. He really appeared more like some clean, rosy, young Englishman, just in from Canada; light brown hair; bright sandy whiskers and a thin mustache. His clothes would not draw attention; a plain dark suit—I will risk something that it was not bought in a ready-made clothing-store; a black Astracan cap, tipped a little to the front and right—this item is for all young men; a pair of large shiny boots, or shoes, for I can't say which. The men of his party looked solid and practical. If they ever ate candles, you may say that candles are a good diet. At Erie he came to the rear of his car to greet the people as the train moved away. I will not say whether he seemed most like a retiring man, or more like a man who had gone to the door to meet an unwelcome caller. He certainly did not look as if he was courting us for our votes. At Cleveland I saw him walk to the cars between two rows of soldiers—band playing, policemen busy, and men cheering. And for my own part in the show, I must confess to having a very friendly gush of feeling for the handsome young Duke; whether it was a bit of in-born loyalty which our loud democracy has not yet killed out of me; or whether it was a mere feeling of human brotherhood; or whether it was only a warm admiration for youth and beauty, I will not stop to say. I know it did not come from hearing funeral music, nor from seeing the soldiers, every one of whom seemed doing his best to look like the rest, while in marching he must keep his body as still as possible, and work his legs to time and time, as if he were a kind of jumping-jack.

A. B.

OCCASIONAL NOTES.

II.

Detroit, Mich., Dec., 1871.

DEAR CIRCULAR:

In passing through Canada I observed evident signs of prosperity, especially in Montreal, the New York of Canada. Many fine stone stores and other buildings have been recently erected, and it is proposed to put up another season a grand hotel on the site of the present St. Lawrence Hall, which will accommodate six or seven hundred guests. The Catholic church still has a claim on a great amount of property in Montreal, and before a person can give a clear title, he must have it "commuted," or the Church claim canceled, which is a certain per cent. on the value of the property.

The growth of Canada is, however, slow in comparison with that of the States, as shown by the census just published. The total population of Ontario, Quebec, New Brunswick, and Nova Scotia, amounted in 1871 to 3,484,924, being a gain in the last ten years of 395,265, or 12.79 per cent. It is stated that Ontario, from 1841-1851, increased about 103 per cent., while Michigan only increased but 87 per cent.; but in the next decade Ontario increased about 44 per cent. and Michigan 88 per cent., while during the last ten years the increase in Ontario was but 16 per cent. to 58 per cent. increase in Michigan.

The lumber trade of Canada is an important interest, giving employment to thousands of men. The *Toronto Globe* states that "\$20,940,430.00 represents the value of lumber and kindred exports from Canada in 1870," and gives the duty paid on the same as amounting to \$37,912.28. "Lumber from the mills at Georgian Bay goes to Cleveland, Buffalo and Chicago by water, according to quality; the best generally to Albany via. Buffalo, and the plank-stuff to Cleveland. On the shores of the Georgian Bay there are saw-mills, manufacturing nearly 140,000,000 feet of lumber per season. It is estimated that at the present rate of consumption, the timber will last the mills in this vicinity for from twenty-five to thirty-five years to come. Between Toronto and Collingwood, on the line of the northern railroad of Canada, it is estimated that 112,000,000 feet of lumber is manufactured annually, making the total aggregate of the whole district north of Toronto foot up 250,000,000 feet as the yearly production of lumber." H. G. A.

SCIENTIFIC NOTES.

ABOUT THE GULF STREAM.

Dr. I. I. Hayes, the arctic explorer, in a paper, in the January number of the *Galaxy*, on "The Real Gulf Stream," disputes, we may say ridicules, the commonly-received notion that the Gulf Stream acts a very important part as a modifier of climate. He says, "Its waters are to those of the North Atlantic basin as the insignificant rivulet running through a farm is to the farm itself, and its effect upon the temperature not greater;" that the Gulf Stream steadily loses its temperature as it progresses northward; that every trace of it is lost, so far as distinctive temperature or flow is concerned, in mid-ocean; that it has no appreciable effect upon the climate of the British Isles and other countries along the western coast of Europe; that the comparative mildness of the winters in Britain and on the coast of Norway is chiefly due to the prevailing aerial currents, which are southwest or anti-trade winds.

Whether the conclusions of Dr. Hayes be correct or not, they are interesting as illustrating the uncertainty of scientific theories.

ENCKE'S COMET AND THE THEORY OF A RESISTING MEDIUM IN SPACE.

For more than a century and a half after Newton's discovery of gravitation, the results of all calculations of the planetary orbits by the most accurate mathematicians led to the conclusion that nothing exists in space which offers the smallest resistance to the motion of the heavenly bodies. The path of such a small mass as that of the moon, for example, can be calculated, solely by reference to the law of gravitation, with marvelous precision. Every improvement in the instruments for observing its course, or the methods of analysis for calculating its future position, renders the result still more exact. No allowance need be made, at least within the limits of the planetary system, for time to be consumed in the flight of this wonderful force which we call gravitation, nor do we find any evidence that the speed which mathematical theory assigns to the revolving worlds is diminished in the least by any resisting medium.

But in 1819 Professor Encke began a series of elaborate observations and calculations upon the orbit of the comet which bears his name. It revolves around the sun in a little less than three and one-half years. He was astonished to find that a comparison of observations

extending over ten of its revolutions, after making all necessary allowance for the disturbing influence of the planets, showed that the length of its orbit and time of revolution were steadily decreasing. He adopted for an explanation of this anomaly the theory that there is a resisting medium in space of such extreme thinness that the retarding influence which it exercises on the larger bodies revolving around the sun is so small that the results are entirely unappreciable by any method of observation yet devised; but that when such a wisp of matter as one of the smaller comets is accurately observed this influence is brought plainly to view. Encke made the observation of this comet and the demonstration of his theory the labor of his life, and when he died in 1865, such was his skill as a mathematician, and so satisfactory were the proofs which he had from time to time during forty years presented to the astronomical world, that few astronomers doubted that a fact had been discovered which must eventually make itself apparent in the motions of the larger planets, and involve the whole solar system in final ruin.

As Encke's comet was for a number of years the only small comet, the period of which was accurately known, his theory rested on a slender foundation, and was questioned by a few astronomers, especially by the eminent Bessel. The discovery and accurate observation of other small comets was therefore eagerly desired. Two have since been found, and the first calculation of the orbit of Faye's comet confirmed in a remarkable manner the theory of Encke, who died in the belief that all doubts in the matter had been set at rest.

But after the death of Encke, Professor Moeller of Sweden, who had made the calculation in the case of the new comet revised his figures, and found that he had fallen into an error, which being corrected, the orbit was found to correspond so exactly with the theory of gravitation without allowance for a resisting medium, that an extremely close prediction was made for the comet's return. The period of the other small comet was found to correspond with great accuracy with the theory of gravitation. Thus the weight of evidence is now against the theory of a resisting medium in space. Encke's calculations must be revised. The task is so great that as yet no astronomer has undertaken it. If it be found that Encke was right in his conclusion that his comet period is diminishing the anomaly must be accounted for on some new theory.

The problem in the case of Encke's comet is much more complicated than in that of either of the others, because it approaches so near the sun and to the planet Mercury, the precise mass of which is yet undetermined. It has been suggested that the retarding of Encke's comet may arise from the fact that its orbit lies partly in the region occupied by the zodiacal light, which is supposed to be a meteoric stream surrounding the sun.

The interest of astronomers in this matter is heightened at the present time by the unusually favorable position of Encke's comet, which is faintly visible to the naked eye. Recent spectroscopic observations by Professor Young in this country and Huggins in England prove that it is composed of carbon in a gaseous condition. It is identical in composition with another comet observed several years ago.

THE NEWS.

AMERICAN.

The lower house of Congress has appropriated fifty thousand dollars to defray the expenses of the Japanese Embassy.

Mexican Indians are doing much damage in Texas—killing inhabitants, burning ranches, and running off cattle across the Rio Grande.

A joint resolution has been introduced into the Senate by Mr. Blair, authorizing the President to open negotiations for the purchase and cession of the island of Cuba.

The Congressional Committee on Post-Offices and Post-Roads has reported a bill in favor of gaining control of the telegraph lines of the United States and of reducing the rates.

Baker, the principal witness against the prisoners in the Dr. Robinson murder trial in Utah, has been arrested for perjury and held to bail in the sum of three thousand dollars.

From Port-au-Prince we learn that the French and German Governments have each sent a man-of-war vessel to Hayti to demand a settlement of their claims for losses sustained during the revolution in that island.

The demand made by our Government upon Nicaragua for damages done to citizens of the United States has caused some excitement in that country. The Government of Nicaragua is willing to submit the case to arbitration, but claims that the liability of the United States for damages done by Walker and his men

by raids and by the bombardment of San Juan del Norte shall also be submitted. To this the United States object.

An English firm has commenced the manufacture of ribbons in San Francisco, from raw silk imported, free of duty, direct from China. It is expected that the silk cocooneries of California will eventually furnish a supply.

The worst storm of the season is said to have occurred Jan. 23d and 24th, at Denver and Cheyenne, and along the line of railroad in that region, again interrupting the travel. Snow also fell in New Orleans the evening of Jan 24th, for the first time in several years.

The Grand Jury of the U. S. District Court at Salt Lake has found bills of indictment for murder against four men—Messrs. Egan, Boyle, and two named Burt. A bill providing for the election of delegates to a convention for forming a State Constitution has passed the Territorial Legislature of Utah.

A locomotive and train passed through the Shawangunk tunnel on the N. Y. & O. Midland railroad, Jan. 24, in six minutes. The tunnel is 1,470 feet long, twenty-six feet broad, and twenty-four feet high. This opens an additional thirty-five miles of road to travel, leaving less than fifty miles now under construction.

Dr. Hamlin, the President of Roberts College, (founded by an American and situated on the banks of the Bosphorus), is now in this country for the purpose of raising money for enlarging the buildings of that institution. His statement is, that though the civilization and institutions of that country are decayed and nerveless, the people are not so, but are vigorous and manly, and are reaching out after our civilization with earnestness. The object of Dr. Hamlin's college is to aid in supplying this demand.

Mr. Bates, the District Attorney of Salt Lake City, who is now in Washington, is said to recommend a withdrawal of all suits against Mormons for "lascivious cohabitation," and that no more suits be brought for past offenses, but that the laws shall be rigidly enforced against all future offenders. He also proposes a law allowing an appeal in criminal cases from the courts in Utah to the U. S. Supreme Court, and says that Brigham Young would plead guilty to a breach of criminal law, and allow a case to come before the court during its present term.

The Treaty of Washington secures reciprocal rights of fishing along the coasts of the British Provinces and of the United States, and a free trade in the products of the fisheries. The New England fishermen object to this arrangement as oppressive to their interests, and are pressing Congress and the Executive for some measures of relief. Considerable ill-feeling is manifested, and fears are entertained that the present harmonious relations between the Provinces and the United States may be endangered. On the other hand, a very pleasant indication of good feeling was manifested in a late meeting of the Dominion Board of Trade, which was attended by two representatives of the National Board of Trade of the United States, who took part in the proceedings, and received the thanks of the Dominion Board.

The subject of the recall of the Russian Minister, Mr. Catacazy, at the request of our Government, is again brought prominently before the public by the publication of a note from the Russian Government to Mr. Curtin, our Minister at St Petersburg. The telegraphic report of the note was made the cause of some sensation, but the full text as now received shows little cause of complaint. It speaks of "Mr. H. Fish," which is not quite diplomatic language; and it expresses regret that the Catacazy "unpleasantness" was made a matter of correspondence after the Russian Government had conceded all the United States claimed; but wherever this country is mentioned it is in respectful language, and trust is expressed that the friendly relations between the two powers will not be disturbed; and in support of this trust it very happily refers to the reception that the Grand Duke is receiving in this country at the present time.

FOREIGN.

The cholera has entirely disappeared from Constantinople and its suburbs.

Russia, by an imperial decree just issued, subjects all male citizens to military service.

Espartero, who at first refused to accept the rank o.

Prince offered him by the King of Spain, has since signified his acceptance of the honor.

The revolt in India against the British rule has been suppressed, and twenty-nine of the rebels have been executed.

The Lord Mayor of London has called a public meeting to aid the British expedition for the relief of Dr. Livingstone.

A decree has been issued by the Czar of Russia requiring the use of the Russian language in the primary schools of Russian Poland.

The difficulty between Germany and Brazil has been satisfactorily adjusted through the conciliatory conduct of the latter power.

Lady Franklin has offered a reward of £2,000 for the records of the vessels Erebus and Terror, which her husband commanded in his last Arctic expedition.

The workmen of England are gaining their object, so far as the reduction of the hours of labor is concerned, most of the great firms having consented to accept fifty-four hours labor as a week's work.

The Spanish Cortes was organized Jan. 26th, and the Government candidate for President of the lower House was defeated by a large majority. The Ministry immediately resigned, and are only acting temporarily until the King can select their successors.

Later intelligence states that the Cortes has been dissolved by royal decree, and a new election ordered for April 2d.

The French Assembly voted against the bill to tax raw materials, which was a Government measure, and immediately President Thiers and all his cabinet sent in their resignations. Subsequently, however, at the earnest request of the Assembly and of many citizens, they withdrew them. This decision elicited many expressions of public confidence from all quarters; the representatives of foreign Governments called on the President in a body, and expressed their satisfaction that he had consented to remain in office. It is understood that the President will not in future take part in the debates of the Assembly, except on very important occasions.

The Japanese Embassy have visited the telegraph office in San Francisco, and the wires being connected with the Atlantic cities, messages of welcome and thanks were exchanged with the Secretary of State, Professor Morse, and the children of the principal Ambassador, who are at school in New Jersey. In response to Prof. Morse's welcome to the "sphere of telegraphic intercourse," the Ambassador replied that the name of the inventor of the electric telegraph is well known in Japan, and that within a few months one thousand miles of telegraph wire will be opened for business in that country. The President of the W. U. Telegraph Company also tendered the use of its lines "whenever his Excellency may desire them."

ANSWERS TO CORRESPONDENTS.

West Meriden, Conn., Dec., 1871.

DEAR FRIENDS.—Perhaps it would interest most of the readers of the CIRCULAR to see a statement, giving an account of the number of copies distributed free, the number paid for, and the amount received, with the cost of materials and labor, or the whole expense of publishing the CIRCULAR. If it were known by those of your subscribers able to pay, what amount is necessary to make the paper self-sustaining, I think there are enough of them that would be willing to "put their shoulders to the wheel," and make up the deficiency.

W. A. B.

Our only hesitation in giving the statistics called for in the above letter arises from the fear that some persons may be deterred by them from sending us their names, who, though unable to pay the nominal price of the CIRCULAR, or perchance one-half or one-fourth of the price, yet sincerely appreciate it. We assure all such friends that we send the paper as freely to them as to any others.

Circular Statistics for the Year ending Dec. 31, 1871.

Number of copies printed	1700
" " used by members of the different Communities	149
" " distributed to employees and others at home	40
" " free subscribers	1091
" " paying	332
Expense of paper, ink, wear and tear of material, interest on capital etc., etc.	\$ 1,823.76
Value of manual labor	\$ 1,220.92
Total expense, not including literary labor	\$ 3,044.68
" receipts	\$ 750.90
Expenses exceed receipts	\$ 2,263.69
Expenses (not including labor) exceed receipts	\$ 1,042.77
Allowing the full subscription price for the 149 copies used by the members of the Communities, or \$ 298.00, the expenses (not including labor) still exceed receipts	\$ 744.77

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To A. W., North Uniontown, O.—If you would know more about our principles and regulations, you cannot do better than to subscribe for the CIRCULAR and send for the "Hand-Book." (See advertisement in last column.)

To S. M., Knoxville, Ill.—We are not the people you take us for. We don't believe in any such "brotherhood of men," or "sisterhood of women," or "harmonial doctrine," as you talk about. All the sensible questions you ask are answered in the Hand-Book. Price 25 cts.

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